

SPIRITUALISM EXPOSED.
The Manifestations pronounced all Humbug by One

There is an article in the *Spiritual Magazine* in which I am referred to. I should not dream of noticing any article in any such publication, had I not found respectable and rational journals, such as yours, reproducing statements affecting my credit and honor. I consider it due to the community to state that I have never been consulted, as well as to myself, to notice remarks on my credit or my conduct when I find them transferred to their columns. Had they not been exagerrated from the gloomy obscurity of their original source, they might never have attracted my observation, and certainly would never have obtained my notice.

notice. I did not think so. When you prosecute a man for pickpocketing you go before the bench a minute before the hour of public duty; the pickpocket is certainly through his public prominence for the time, but his crime is committed long before he may be the more easily fully recognized. I think that the same may be said of the man who is persecuted to belief in spiritualism. He will be persecuted for the expression of the manifestations of spiritual phenomena. Now for the article. The main count in this case is the statement against me that stated:

A few years ago a party of spiritualists in New York, New York, composed chiefly of women and a few men, known as the "Society of Spiritualists," were engaged in a phenomenon. One of the numbers of the series was written by a man by the name of Stuart, who was recognized by all as the most powerful medium. The manifestations witnessed at these sittings were

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Not that the least of our discoveries was that the whole thing was a myth. We did find that the spiritualists did, and more; but we were our own "agents," and had no need of recourse to supernatural influences, had we had the power to command them. We commenced our *searches* in a spirit of legitimate investigation; we continued them in a spirit of *discovery*; we finished them in a spirit of *triumph*. We became famous in a small way. We had to start an engagement book, and to make appointments. People came from all parts of America, and waited for their turn. We got a larger large of business than any of the prominent exhibitors, and we were extensively patronized. We were so different from the rest of everything. We took no money directly or indirectly. Our entertainment, being free, was literally supported; and when I said that the evening

...graciously wound up with a jolly little supper, and then, relying solely at our own expense, it may be under- stood that "The Miracle Clock" was much favored and enjoyed. The audience was so much interested in the variety of fun cost us little money but yielded a great immensity of pleasure. To speak colloquially, it was not an expensive but expensive "sell." We did not leave under the table and get signatures of Shakespeare and Garrick and other valuable autographs; we did produce spirit hands and spirit photographs, and we made them so real that we made our audience really believe they did not want to be deceived sufficient for our purpose and ends. We exhibited phenomena which were startling enough, in all conscience, and we made our visitors believe in their reality. How we succeeded in doing this—how we made some of the most intelligent men believe in the reality and the fact that we were doing things they really saw and felt—that, indeed, forced them to believe in the

produced results the causes of which were not apparent to the physical senses of the spectators. However, in fine, we did things which must have seemed to be, and what many of our visitors believed to be supernatural and miraculous—I do not wish to exaggerate. We did them, however we did them, I did not feel disappointed. I did not feel the slightest hesitation in saying that we did not do them by spiritual agencies. Yet professionally and paid 'media' came and saw, and themselves showed our superior over the 'spirits'.

I have been told by scientific persons—even in America—that they were reading—that I am a "wonderful psychologist" and that I am doing very flattering to be told that. Perhaps I am a "wonderful psychologist"—I hope I am, but I doubt it. At all events—whatever psychological or quasi-spiritual powers I may possess—I have never ex-

...informed them in public: I have never made money out of my own work. I have recognized the difference between performing and writing. I have refused to give my name to any newspaper or magazine, and I have refused to entertain myself and a private company, and swindling the public by taking gales of money from people for showing them, as "spiritual manifestations," feats that I could perform by physical and mechanical forces of my own.

...the Messrs. Darvoust; I never knew them but only saw them once. I have often shuddered, I believe, and come away powerfully impressed, with the conviction that either their supporters or their believers were mad or that I was, and had no comfortable belief in my own sanity. I had nothing to do with their memorable exposures in England and France.

...the author of the "Spiritual Magazine" has been to represent me at being exhibited and "spiritual manifestations" in America, and

When I exposed them here, I have stated, I hope clearly, that I did produce all the "manifestations" and did exhibit them, but they were not "spiritual" and I did not exhibit them in public use for any reason. I did not wish to free them from the imputations of having obtained money under false pretenses, encouraged lies, superstitions, or perpetrated blasphemous burlesques of sacred things. I took upon every spiritualist as either an impostor or an idiot. I regard every spiritual exhibitor who makes money of his exhibitions as a swindler. I regard every spiritualist who is not a swindler by spiritual or supernatural means as a fool. And they have proved it. I have done all that they can do, and more. The history of "spiritualism" in this country and in America is, on the one hand, a chronicle of ineptitude, cowardly terror of the supernatural, selfish delusion and treachery; and

more things in heaven and earth than are dreamed of in our philosophy; but I do say that, as the result of such a practical investigation of "spiritualism" as I believe few others now have made, I must honestly and fearlessly declare it to be a mockery, a delusion, a snare and a swindle.

E. A. SOTHERN,
THEATRE ROYAL, GLASGOW, DEC. 4, 1895.

Mrs. Susannah C. Clay, mother of Hon. C. C. Clay, Jr., died at Highland, Ala., on the 24 inst.